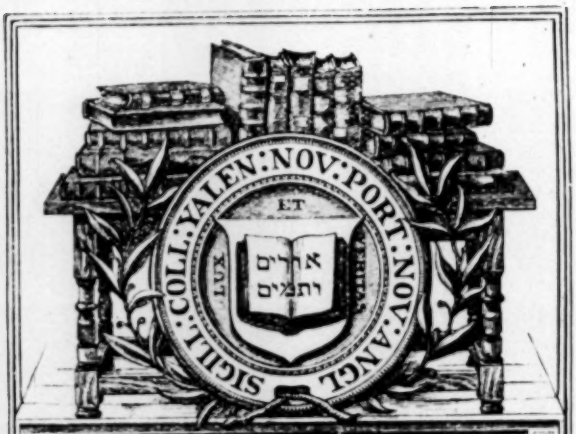

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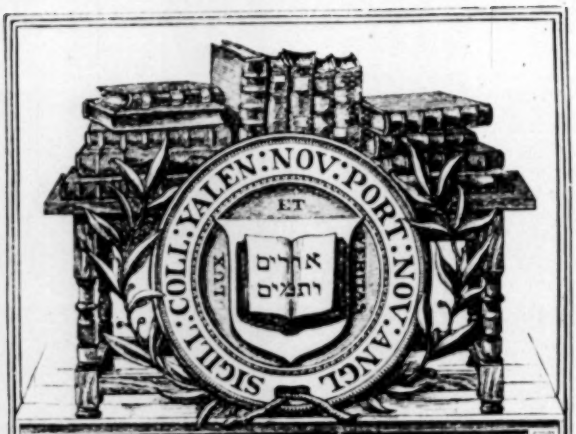

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AN Examination OF THE CASE OF THE Suſpended Biſhops,

In Anſwer to the

APOLOGY for them.

LONDON,
Printed for *Roger Alwin*. 1690.

An Examination of the CASE of the *Suſpended Biſhops.*

THere is no folly incident to the Sons of Men, but has had ſome one Pen or other to write either in its Praiſe, or at leaſt Vindication. And it's natural for Men to imitate their fore-father *Adam*, in ſowing Fig-Leaf Aprons to cover their Nakedneſs. Thence it is, I am nothing ſurpris'd to ſee ſo *prepoſterous*, ſo *ridiculous*, and ſo *illegal* an Action, as was *the Addreſs of the Grand Jury of Gloceſter* at the laſt *Lent Aſſizes*, in favour of the Suſpended Biſhops, endeavour'd to be vindicated; eſpecially by one who had the unhappineſs to be one of the *Addreſſers* himſelf. Yet one might have thought Men of any Diſcretion or Senſe, ſhould have rather ventur'd to put a favourable Conſtruction on this piece of Folly, in Converſation among People of the Country where it was tranſacted, than to expoſe themſelves of new again to the World, by an *Apology* little better upon the matter, than the *Addreſs* it ſelf. It has been the unhappineſs of Men of our Profeſſion, (I mean the Clergy, whereof I have the honour to be one) that the World has in all Ages tax'd them with

ſomething of *willfulneſs* and *poſitiveneſs of humour* beyond the reſt of Mankind: And this ſilly impertinent *Apology* does certainly add to the Calumny, if it be one: For tho' a certain Gentleman of *the Grand Jury of Gloceſter* has had the good Nature to Father this *expos'd* Brat, yet we know that it was a *Club* of our own Profeſſion, that have had the Honour of bringing it to the World, as they had that of framing the Addreſs apologiſed for, and inciting the *Grand Jury* to ſign it.

If the Church were at the point of Ruin for want of the Suſpended Biſhops the exerciſe of their Offices; If the Succeſſion of our *Hierarchy*, derived to this Day without interruption, were thereby in hazard of being broken off; If there were no where in *England* to be found Men capable to handle down to our Poſterity the Doctrine of the Goſpel, but they; then it had been not only pardonable, but in ſome ſenſe neceſſary, to uſe all poſſible means, and even thoſe out of the ordinary Road, in order to their re-eſtabliſhment. But however Great, however Learned theſe *Suſpended Biſhops* may be; we are hopeful there are no ſuch Miſeries impending upon our Church through their Suſpenſion, as the fear of them ſhould oblige us to break through Laws and Acts of Parliament meerly for their ſakes, which is the thing the Grand Jury of *Gloceſter* by their Addreſs would have the King to do.

I cannot but regret, that theſe Reverend Perſons who had the Honour to give a noble Teſtimony of their Conſtancy and Zeal for the Liberties of our Church and Country in the laſt Reign, ſhould have been ſo unhappy as to occaſion ſuch a *Schiſm*, and ſo many Offences in this: We juſtly hop'd at the firſt dawning of this late happy Revolution; That inſtead of proving Stumbling-Blocks to a great part of the Nation, by caſting all the Duſt upon our Deliverance was in their Power, in refuſing to acknowledge it as ſuch, They would rather have continued in their firſt Zeal, than to have left it ſo ſoon, without ever acquainting the World why they did ſo. In this we have a bright Teſtimony of the weakneſs of Humane Nature, and of the Poſſibility of the Stars of the firſt magnitude their ſuffering an Eclipſe in the midſt of their Carreer of Light.

God forbid, that in making Reflections upon this Pamphlet, I add to the ill Circumſtances theſe Reverend Biſhops are in, from the harſh Cenſures of the moſt of Proteſtants both at home and abroad; and I confeſs my ſelf to be of the Humour of *Conſtantine*, who us'd to ſay, *If he found a Biſhop in the Act of Adultry, he would throw his Mantle over him.* But no body will think the reſpect I owe them (as being my ghoſtly Fathers) ſhould forbid a *Refutation* of a Paper, that at the bottom is Levell'd againſt the King and both Houſes of Parlia-

Parliament, that Suſpended them, and at all the reſt of the Reverend Biſhops, and other Clergy who took the Oaths to their Majeſties, in Obedience to the Act of Parliament. For without all queſtion, ſo hearty and ſo zealous an appearance for them who have refus'd the Oaths, muſt be more than a tacit Reflection upon others that did ſo.

To come to the *Pamphlet* it ſelf, I ſhall only touch at the Paſſages of it, which ſeem to have any weight even in the Opinion of the *Author*, or rather *Authors* themſelves: For the canting ſtrain, and a thouſand Expreſſions foreign to the Affair, are neither worthy of any body's reading, nor anſwer.

The *Title* it ſelf is Comprehenſible enough, and tho' the Gentleman that Fathers the Pamphlet, would ſeem to be only or moſt concern'd to vindicate his own and his Neighbours their *Addreſs*; yet he ſhuffles in both in the *Title page*, and all along the Pamphlet it ſelf, an *Apology for the Suſpended Biſhops*. At firſt ſight of this ſpecious *Title*, I believe other People were as much miſtaken as I; For I immediatley thought I had fallen upon ſome mighty Treaſure, hidden to this moment from all Mankind but the Suſpended Biſhops themſelves. I imagin'd that in this Paper we was to expect an account of all thoſe *profound Reaſons* which determin'd the Biſhops againſt taking the Oaths: And which Reaſons the World had been

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in ſo long expectation of. But, alas! the poor Gentlemen, in ſtead of really vindicating the Biſhops, as his *Title* bears, leaves them in a thouſand times worſe Caſe than he found them. For if he had been prevail'd with not to appear thus in print, *invita Minerva*, we might have ſtill continu'd in an awful expectation of thoſe thundring Arguments for refuſing the Oaths, which theſe Fathers have thought fit hitherto to lock up in their own Breaſt: Whereas on the contrary, by ſo ridiculous and nonſenſical an Apology, he has given occaſion to the World, to think more harſhly of the Cauſe he undertakes, and to aſcribe his Friends, their ſtiffneſs, rather to a piece of groundleſs ſullenneſs, than to any perſwaſion from Reaſon. This Thought will be the rather natural to thoſe who reads the Apology: That all the Country about knows it was the great product of the united Brains of thoſe ſort of Men, tho' they took the Oaths themſelves, who are indeed far greater Enemies to the preſent Settlement, than thoſe who refuſ'd them.

In his Dedication he begins with a Reflection on all thoſe of a contrary Opinion to his, calling them a *reſtleſs Faction*; and at the ſame time, he begs the queſtion for himſelf, in calling the Cauſe he vindicates, *Truth and Charity*; alas! the Gentleman does not conſider, that the People he calls *a reſtleſs Faction*, as being an Enemy to his Addreſs, is the whole Noble-men, Clergy, Gentlemen and Commons

mons of *England*, except a few of his own ſtamp; For it's no fewer than all theſe that abhor ſuch an Addreſs, and are againſt the deſign of it. But for calling his Addreſs *Truth and Charity*; I know not in what ſenſe he means it; for it's certain, that inſtead of *Charity*, it's in it ſelf (as I have formerly ſaid) an *inſinuation* that all thoſe who have in the Parliament Houſe conſented to the *Act for diſabling the Biſhops*, are in the wrong; and that all the reſt of the Clergy, who have obeyed the Laws by taking the Oaths, are ſo too. Thus we ſee a Specimen of the Man's Charity.

In the next place, he accuſes his Enemies (as he calls them) for calling the Authors and Subſcribers of the Addreſs, *a Popiſh Jury*; an Accuſation theſe Gentlemen ſcarcely can be tax'd with. The Roman Catholicks, it muſt be confeſt, have more Wit, than to have medled in ſuch a buſineſs; inſtead of ſigning any ſuch Addreſs, they would rather play the *Politicians*, infomenting the differences amongſt us, by under-hand influencing ſuch unthinking People as the Author and thoſe of his Gang, to doit for them, thereby making uſe of the Cat's Paw to pull out the Cheſnut. It's on ſuch weak folk as our *Gloceſter* Addreſſers, that the Roman Catholicks can impoſe Follies, that they are wiſer than to own themſelves: And it will be found upon ſearch, that the *Popiſh implicit Faith* to the dictates of their Prieſts, comes nothing ſhort of the Addreſſers

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ignorant Devotion for the Suſpended Biſhops. Much good may this Implicit Faith do both; for no Man of true Senſe will long to ſhare with them.

To come to the Pamphlet it ſelf; I need not trouble the Reader with a recapitulation of a long canting Rapſody he has in the firſt Pages, of which, all the Senſe I can make, is a deſign to caſt Duſt upon the *Addreſſers* in the laſt Reign, for *the Declaration about Liberty of Conſcience.* I ſhall not rip up theſe old Sores, I wiſh they may be for ever ſo Cicatriz'd as never to break out in an ungrate remembrance. But it muſt be ſaid for theſe *Addreſſers* in the laſt Reign, that they were more to be pitied than condemned, conſidering what inſupportable Burdens they had lain under for a great many Years before, from the Perſecuting Spirits of ſome of our own Church, edg'd on by the ſecret Practices of the Papiſts. Indeed it was no great wonder, that People who had fill'd the Priſons of *England* with their *worn out Carcaſes*, and who had been render'd the Butt of the malice of a Party that play'd the common Enemies game; I ſay it was no wonder, that theſe poor People ſhould be ſomewhat tempted with Liberty, and Exemption from theſe Severities, and even to thank the hand that gave them that Liberty, tho' *it was not with all the neceſſary Conditions of Law.*

But of all Mortals, the Gentlemen of the Au-

thor's Principles, have leaſt reaſon to cry out againſt the late Addreſſes of thanks for *Liberty of Conſcience*, if they look back upon their own ſawning and ridiculous Addreſſes in the Reign before it, when King *Charles* was preparing a Yoke for us, that our Anceſtors were not acquainted with. Alas! we have not forgot the unhappy days, when theſe Gentlemen addreſſed their thanks to King *Charles* for diſſolving of Parliaments, for breaking through all the Hedges of the Government, and for laying a Foundation for our ſlavery: For in no leſs than in all theſe, did the Methods us'd by that King, in the end of his Reign, reſult. And if we muſt compare the Addreſſes in King *James*'s Reign, with theſe of King *Charles*, it will be found that the laſt were the Effects of *pure folly and inadvertence of the dangers attending them*; whereas the firſt were the effects of an *ill-tim'd gratitude*, for a Liberty that ſav'd them from a preſent Ruin, tho' it laid them open to *one farther off*.

I am very willing to comply with the Author, in a juſt remembrance of the Zeal and Courage with which the *Seven Biſhops* appear'd againſt the *Declaration for Liberty of Conſcience*; and I confeſs they deſerve a great Tribute of praiſe on that account. But it could have been wiſh'd, theſe Fathers had continu'd to concur with the neceſſary methods taken afterwards, to put us out of Fear of

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any ſuch Illegal Incroachments for the time coming. And we cannot enough regret their turning back in the midſt of ſo glorious a Carreer. It's indeed true, that the Perſecution of theſe *Reverend Fathers* haſten'd the then *Prince of Orange's* attempt for our delivery; but it is as true, the Deſign was upon the wheel long before their *Commitment*, and had taken effect, tho' they had never met with the hardſhip of a long impriſonment in the Tower. They did poſſibly concur in our deliverance, by opening the Eyes of *England* to ſee what was to be expected, from a Court that dealt ſo ſeverely and unjuſtly with ſo Pious Fathers of the Church; and we know *active Concurrence* was not to be expected from Men that were accuſtomed to *Paſſive Obedience*.

I am not ſo well acquainted with *myſtick Divinity*, as to lay that ſtreſs the Author does upon the *Number Seven*, being that of the *Impriſon'd Biſhops*. I know there has been ſome very ingenious *Pictures* and *Emblems* fallen upon in their Caſe, of which, that of the *Seven Lamps* has been none of the worſt. But tho' I be as much a Sympathiſer with theſe Pious Fathers as any body can be, yet I am not willing to aggravate beyond meaſure the hardſhips of their Impriſonment. Our Author's comparing it to that of the *Holy Martyrs under*

Diocleſian's Perſecution, and his calling it *a dreadful Confinement among Murderers and Traytors*, ſeems to be ſomewhat too *Poetick*; For the *Tower* was always look'd upon as none of the worſt Priſons in the World, at leaſt not altogether ſo ill as the *Dungeons under-ground*, where the Primitive Chriſtians were penn'd up. The Gentleman's manner of aggravating the terror of the *Tower*, puts me in mind of a Story of *Alexander the Great*, *Q. Curtius* tells us, that coming to the River *Idus*, and being to take his Journey home to *Perſia*, he would needs leave behind him ſome Veſtiges and Memoirs of his Expedition for after Ages. *Whereupon he caus'd 'em to make a great many Coats of Armour for Men and Horſes, and Mangers, Bridles, and other neceſſaries of a Camp, all of them thrice as big as the ordinary Sizes; and all this forſooth to make the ſucceeding Ages believe, the Men and Horſes of his Army were all of a Gigantick bigneſs. The Hiſtorian adds this Remark, That* Alexander *by this piece of vanity, did rather detract from his Fame than add to it: and inſtead of perſwading after Ages of the Gigantick bigneſs of his Men and Horſes, he thereby gave occaſion to them to doubt of their true proportion.* Juſt ſo our Apologiſt, in ſetting forth a few days Impriſonment in one of the Royal Palaces of the Kings of *England* (for ſuch the Tower is) under the Notion of ſuch Priſons as the Primi-

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tive Chriſtians were buried alive in under *Dioclesian*, does really detract from the real Glory the Reverend Biſhops gain'd by their *Reſtraint*, ſince every body will tell us the vaſt diſproportion between the Dungeons of the Primitive Chriſtians, and the place where the Seven Riſhops were confin'd.

In the next period, our *Author* ſeems to be willing to teach the World how to give Uncharitable Names to the Suſpended Biſhops, their ſtanding out againſt taking the Oaths: And they are very little oblig'd to him, for putting ſuch words as *Obſtinacy*, *Pride*, and *Prejudice*, in the Mouths of uncharitable People, who are inclinable enough of themſelves to put a harſh Interpretation upon theſe Reverend Perſons their Carriage in that Point. But they are yet leſs oblig'd to them, in taxing them with *mourning in Spirit for the Miſeries of the Proteſtant Religion.* Alas! how ſtrangely does this Man *accuſe*, inſtead of defending the Perſons he Apologiſes for! And what can he ſay worſe of them, than that they *mourn in Spirit for the Miſeries of the Proteſtant Religion*? when thoſe that have a juſt meaſure of Charity for them, believe they are ſo far from looking upon the Proteſtant Religion to be in a worſe condition through this late Revolution; that on the contrary, we are all willing to think, theſe Reverend

rend Perſons do rejoice heartily for it, as carrying with it the happineſs and proſperity of the Proteſtant Religion, which otherwiſe would have been at the bottom of miſery.

But he comes to tell us, *page* 4. That *the Biſhops Conceal their Reaſons why they do not take the Oaths, and therefore he has not the ill manners to dive into them.* Pray why an Apology for the *Suſpended Biſhops* their not taking the Oaths, and yet no diving into the Reaſons why they will not take them? I confeſs, the Gentleman has fall'n upon a new, and hitherto unheard of manner of making an Apology, ſince he will not enter into the Reaſons why they did not the thing for which he Apologiſes. If he had pleaſed, he might have ſav'd himſelf and us the trouble of his Pamphlet; for this is all we deſire to know, why the Suſpended Biſhops did not take the Oaths, and he thinks it ill *manners to dive into them.* Thus we are juſt as wiſe as before, for any thing this Gentleman is pleas'd to tell us to the contrary: Commend me to the Grand Jury of *Gloceſter*, for drawing up Addreſſes, and for making Apologies; tho' the one comes never to be delivered, and the other never to touch the Principal Subject it ſhould treat of. I hope this folly in their Apologiſers, will oblige ſome of the Reverend Perſons con-

concern'd, to do it themſelves, by which they will extraordinarly oblige the World.

But our *Apologiſt* comes, page 6. to tell us of *the Chriſtian temper of our Holy Primate and his Brethren, in not rejoicing, as others, in the Afflictions of that Calamitous Prince King* James; *and that in their anguiſh of Soul, and great pangs of Spirit they have often wept for their avowed Enemy, and endeavoured with their Holy Tears, like the Soveraign Balm Tree to cure his Wounds.* It's a great pity this Gentleman were not in the Chair, to preach a Panegyrick upon the Suſpended Biſhops. What ſtuff and Cant is here, without any deſign I know of, but either to render theſe Reverend Perſons Cauſe ridiculous, or the Caſe of thoſe that have taken contrary Meaſures to them leſs odious. Might not the Suſpended Biſhops have mourn'd for the Afflictions of the late King, without having by their ſtiffneſs encouraged a Party that's an Enemy both to them and all of their Religion, tho' never ſo much againſt the preſent Settlement? Where has the *Panegyriſt* learn'd this new kind of *canting flattery, Holy Primate, Holy Tears*? &c. And what needed the Man tell the World, that theſe Fathers have endeavour'd by *theſe their Holy Tears to cure that unfortunate Prince's Wounds*? This is worſe of them, than I am willing

ling the World ſhould know: For King *James* his greateſt Wounds are certainly his being ſet beſide a Throne, his being ſtopt in the midſt of his Carreer of deſtroying the Proteſtant Religion, the Laws and Liberties of three Kingdoms, his being forc'd to ſee a Religion he abhors to become Triumphant in ſpight of all his hopes and endeavours to the contrary. Pray do the Biſhops endeavour by *their holy tears to cure ſuch Wounds as theſe*? Or does their Champion deſign to affront them, with pretending they endeavour to bring King *James* back again to his Throne, and to put him in condition of executing his begun deſign upon us and our Religion? I know no other Cure of his Wound than this. And does this our Author under the colour of making an Apology for them, venture to put them in a new fright, by acquainting the *Mob* that *they endeavour to cure King* James's *Wounds*, which is all one, *with reſtoring him to the Throne.* We juſtly ſay there is no Wound like that of a Friend, and this Champion of the Suſpended Biſhops, whether out of inadvertence or deſign, has ſaid of them what their greateſt Enemies would ſcarce have ventur'd on, and all under a pretence of writing their Panegyrick.

I am as much as any againſt Harſh Treating the Suſpended Biſhops, and I am loath to give the Name of *Ignis fatuus* to *this Light* (he ſays) *theſe Reverend Perſons entertain in their Breaſts*: But I never thought it was Harſh Treatment to get leave to enjoy the Protection of a Government at the very time they refuſe to acknowledge the Government that gives it them: And tho every Body is pleaſed theſe Fathers ſhould enjoy Protection and Safety under the preſent Settlement, yet I muſt tell this Author, That there is no Government I know upon Earth, that would be ſo Favourable in this caſe as *Ours* is.

To paſs over that Maſs of indigeſted Stuff about the Sacredneſs of an Oath, on which our Author expatiates in the 7 and 8 Pages, I cannot but laugh at the Poor Mans rediculous Notions, *of the Suſpended Biſhops their not being yet ſatisfied in their Perplexity of their Doubt* (to give his own words tho ſcarce good or intelligible) which he ſays, *does ſo much affect them, that for this reaſon they refuſe to Swear.* The truth is, we are obliged in good Manners to think, theſe Reverend Perſons have ſome Doubts that forbid them to take the Oaths; but what theſe Doubts are, neither they, nor this their New Champion are at the Pains to let us know. It's greatly to be regrated, that *this Divine Spirit*, which he ſays Page 8. *Reigns in*

their Breaſts, ſhould be of the Nature of thoſe Spirits our Saviour met with on Earth, *both Deaf and Dumb*; Deaf againſt all Reaſons offered to them, and Dumb as to all Reaſons expected from them. And tho our Author is greatly in Admiration of their *former Gallantry* (a word too material for Sons of Peace) yet I can ſcarce be perſwaded, the Parliament will take his Counſel, in *accepting the Biſhops Parole of Honour for a Formal Oath.* In the Old *out-of-faſhion Trade of Knight Errantry*, a Parole of Honour might be of ſufficient Value: But the World we know, is become Stricter in ſuch Points, than to follow the Martial Dictates of ſuch *Don Quixots* as our Author is. It had been a Thouſand Pities this Gentleman, and the reſt of his *Glouceſter Addreſſers*, were not preſent at that Seſſion of Parliament, wherein the Oaths were enacted; for he had certainly by his Eloquence and *Knight-errantoratory* perſwaded the Parliament to paſs from ſo Silly a kind of Aſſurance as an Oath, and to revive in its place, the Sacred Sanction of *Parole of Honour*, as in the days of *Amodis de Gaule*, or the *Seven Champions of Chriſtendom.* But pray forgive me to ask one Queſtion of this Learned Author, How comes it that the Six Biſhops refuſe to take the Oaths, and yet (as he ſays) are willing to give their Parole of Honour: For if they be willing to give their

Honour

Honour (and which is a thing moſt Sacred among Men of Probity) as a Pawn of their Faithfulneſs to the Government, Why ſhould they ſtick at giving their Oath for it?

But our Apologiſt tells us, that one *Huddelſton, tho a Papiſt, was by an Act of Parliament in King* Charles *his time, excuſed from taking the Oaths.* What then? Muſt the Suſpended Biſhops be ſo too? I do not remember that any of theſe Reverend Perſons had the Good Fortune to preſerve the Life of a King, when ſought for by Enemies, nor can I find any of their Names mentioned in our Hiſtory of King *Charles*'s wonderful Eſcape after the Fatal *Battel of Worceſter.* Until they have as great a Stock of Merit on a like Score as Mr. *Huddelſton* had, we muſt even allow them to come under the Act of Parliament with the reſt of *England*, and allow Mr. *Huddelſton* to ſtand alone in the Act of Parliament, without the Honour of a Clergy-man to bear him company.

This is not all, our Apologiſt is extreamly vex'd, *That the Convention* (I believe he would ſay the Parliament) *did not Copy out ſomething in Favour of the Biſhops, which if it had done*, he tells us, *would have ſav'd him and his Friends the labour of an Addreſs.* Alas that the Parliament did not call the *Grand-Jury of Glouceſter*, and with them this Learned Author, to *ſet a Copy* for them, how

to treat the Biſhops that would not take the Oaths. Sure the Parliament would have alter'd all their Meaſures, if they had had the good Fortune to conſult ſo wiſe and ſedate Heads, who are not for *rapid and critical Haſte in Counſels*, as he ſays, *are the Fate of a great many Men.* We never knew before, of *ſetting a Copy* to the Two Houſes of Parliament, nor till now could we have fallen upon the Men to do it, far leſs did we know ſuch Mighty Politicians were confin'd to the *County of Glouceſter.* But which was yet a greater Omiſſion in the Parliament, They not only forgot to follow a *Glouceſter Copy* in Favour of the Biſhops, but by this neglect they have had the ill Manners to put ſo many Great Men as our Author and his Colleagues to the labour of an Addreſs, which muſt certainly be a great Loſs to the Nation, conſidering the Mighty Importance of their *Time and Pains.* It's hoped the Parliament will in time coming, occaſion no ſuch Loſs to the World, as the putting theſe Gentlemen to the Labour of any more Addreſſes: And yet methinks it could be *no Labour*, to appear in favour of Perſons for whom they have ſo blind a Veneration, and whom they treat ſo often with the Title of *Holy.*

But at laſt our Author from making an Apology for the Biſhops to make *one* for himſelf, and his Colleagues the Grand-Jury of *Glouceſter*, or rather for

for their *Addreſs.* And now it is he tells us what the Intent and Heads of the Addreſs was. In ſhort, *It was* (ſays he) *no other than the return of Thanks to His Majeſty for His repeated Aſſurances to maintain our Religion by Law eſtabliſhed, and for his Gracious Reſolution to grant to all his Subjects* (*except ſuch Perſons as he in his Royal Wiſdom ſhould diſtinguiſh from the reſt*) *his Gracious Pardon*; *And Praying that the like Favour might be extended to their Pious Biſhops, particularly their Dioceſan, that the Incapacity he lyes under by not taking the Oaths, might no longer diſable them from ſerving their Majeſties in their ſeveral Provinces.*

This is the *Addreſs*, if we believe our Apologiſt, in its full Force, and we need not put our ſelves to the pains of making a too large Commentary upon it, ſince it neither deſerves nor requires it; I ſhall only hint at a few *Reflections* that riſe naturally from it.

I. They return Thanks to His Majeſty *for his reiterated Aſſurances to maintain our Religion as by Law eſtabliſhed.* This is Juſt indeed, and never Prince deſerved a greater return of Thanks than His Majeſty does upon this Score; for it was for the Preſervation of our Religion that he ventur'd his Life and his *All* in coming over to *England* at firſt; and if it had not been for him, it is more than probable, we had been beyond the poſſibility of

of a Retreat from Ruine before now. But the manner of Thanks in this Addreſs, ſeems to be the very ſame words of our rediculous Addreſſes in the two preceding Reigns, when our *Glouceſter* Gentlemen, among others, beſieged King *Charles* and King *James* with their Thanks *for the reiterated Aſſurances to maintain our Religion as by Law eſtabliſhed*; when in the mean time every Body of common Senſe, ſaw our Religion was every day incroach'd upon, and that Popery was breaking in upon us like an impetuous Torrent. I am apt to think our *Glouceſter* Grand-Jury has been ſo accuſtomed to theſe words of thanking the Kings that deſigned the Subverſion of our Religion, *for their Aſſurances to maintain it*, that they cannot get rid of the *old rot* they then uſed, now when we are under a King, that tho he were deſired, would not alter our Religion by Law eſtabliſhed.

II. They thank His Majeſty *for his Reſolution to grant all His Subjects a Gracious Pardon.* A Man would naturally infer, that our Grand-Jury found themſelves in ſome need of a good *Act of Indemnity*; for we all know what ſort of Men were moſt Earneſt for having ſuch an Act, *even thoſe that needed one moſt.* For my part, I do think His Majeſty did expreſs a great deal of good Nature, in granting ſo Univerſal an Indemnity, and it was likewiſe an extraordinary piece of good

Policy

Policy ſo to do at that Juncture: But of all Men living, thoſe that needed it ſhould not have endeavoured to abuſe it, by making Addreſſes afterwards, prejudicial to His Majeſties Intereſt and Honour, and to the Safety of the Government, as this Addreſs of our Grand-Jury was.

III. Our Addreſſers have by their ordinary inadvertence and Folly, inſinuated that the Biſhops needed a Pardon, which truly they did not, for *they humbly pray the like Favour* (*viz.* a Pardon) *might be extended to their Pious Biſhops, particularly their Dioceſan.* Whatever Thanks they pretend to pay the King, ſure I am, the Suſpended Biſhops owe none to thoſe Gentlemen who deſire a Pardon for them, when they themſelves (I hope) are ſufficiently perſwaded they need none: And if a Man had been deſign'd to redicule theſe Reverend Fathers, it could not been better done, than begging a Pardon for them that had appear'd in the laſt Reign with ſo much Zeal for the Liberty and Religion of their Country, and *had ſuffered a Confinement, like that of the Primitive Martyrs under* Diocleſian, *among Murtherers and Traytors* (to uſe our Authors own words) upon that Score.

IV. Our Addreſſers have ſtumbled unhappily upon the Word *Serving their Majeſties in their ſeveral Provinces.* One would have thought theſe

Zealous

Zealous Votaries ſhould rather have uſed the word *Serving God Almighty*, for the Office of Biſhops does more immediately refer to that, than to the Service of any Earthly Monarch. It's an ordinary Expreſſion, *to Serve God in the Work of the Miniſtry*, but it's a new one, *to Serve the King in it*: And I believe theſe Reverend Perſons will be of my Opinion. The word *Provinces* comes in as much from the Purpoſe, for by *Provinces* (when referring to the Biſhops of *England*) are meant two, the Diſtricts of *Canterbury* and *York*; and that of *York* is already happily filled: So that the word *Province* ſhould have been uſed only in the Singular Number, to mean that of *Canterbury now Vacant*, otherwiſe it was not good Senſe.

But to anſwer this *Addreſs* in one word: There is no Government in the World, that ever allowed Men to enjoy the greateſt Offices and Dignities in it, that would not acknowledge the Government it ſelf ſome one way or other: And there can be no greater Preſumption, nor Affront done the Government, than for a Handful of Men to preſent a Petition or Addreſs (which is all one) for continuing theſe Men in Offices, which the Law, and all the Rules of Policy, incapacitate them for. There is no Honeſt Man but could heartily wiſh theſe Reverend Biſhops might have

their

their Conſciences ſatisfied in point of the Oaths; but until they ſatisfie the Law by taking them, we muſt regret their Misfortune, without wiſhing them in Offices the Law cannot allow them to enjoy. There is no queſtion, but whenever they ſhall get over their Scruples, the King will ſhew as much Kindneſs to them, as he has been pleaſed to ſhew *One of their Coat of late, upon his getting over his.* We have ſome hopes, that the *Pungent Reaſons* which prevail'd with this *Reverend Parſon* to change his Sentiments, as to the Lawfulneſs of the Oaths, may at length prevail with the Biſhops too: And it's from thence the World is in ſo much Impatience *to ſee that New Convert's Reaſons in Print.*

Dr Sherlock

I know not if I be obliged to follow this rambling Apologiſt through all the Impertinencies in the reſt of his Pamphlet; But I cannot enough admire the wonderful Application he makes of the Fable *about the Camels getting from* Jupiter *crop'd Ears inſtead of Horns*, and all this our Author is at pains to relate, meerly for the ſake of a fine ſingle Epithet, in calling *Crop'd Ears a Sanctified Dreſs.* What a Learned Man muſt this be, that can go back the length of *Eſop*'s days, only to have a Nonſenſical Fling at the Diſſenting Miniſters, whom ſuch Learned Authors as himſelf have ſometime (for what Reaſon no body

knows) Nicknam'd *Crop'd Ear'd Parſons.* But I would fain know of this Gentleman, whither if he himſelf had been to ask a Boon of *Jupiter*, it might not have been as much his Intereſt to deſire him to crop his Ears, *as to give him, or allow him to keep Horns*; the one being more viſible, and making perhaps a greater Noiſe in the Neighborhood than the other could poſſibly do, *eſpecially if hidden by a Perriwig.*

He ſpends almoſt all the reſt of the Pamphlet in vindicating the *Grand-Juries making their Addreſs to the King, and not to the King and Parliament.* It's not worth the pains to conſider, whither they ſhould have Addreſs'd it to the King, or to the Parliament, or to both; for whatever way they were to do it, they were to loſe their pains, and to meet with that Juſt Diſdain ſuch a Folly deſerves.

The Poor Man, after this, falls into one of the Saddeſt Fits of Fury againſt the Presbyterians that can be, and no body knows what has given occaſion to this Paroxiſm of his. Was it becauſe they condemn'd the *Glouceſter* Addreſs? At that rate he might have with the ſame reaſon, belch'd out his Venom at the Better and Learneder part of the Church of *England*, who have unanimouſly condemn'd this Addreſs as much as the *Presbyterians*, as being more concern'd for the Reflection ſuch a Folly brings upon the Church.

But

But how he comes to ſpend ſo much time, and ſo many Invectives againſt *Doctor du Moulin*, for writing againſt ſome Miſtakes in the Diſcipline of the Church of *England*, I know not: The Truth is, I thought both the Man and his Book had been forgotten, but it's probable our Author is Maſter of ſo few Books, that it's no wonder he takes pains to cite ſo many Paſſages out of one that has caſually fallen into his Hands. There is very few I know, that approves *du Moulin*'s Heat againſt the Diſcipline of our Church; but there are others of the other ſide nothing behind him, in *Invectives againſt the Diſſenters from the Church.* We have had both before, and of late, ſeveral who have gone to that length of Animoſity againſt the Diſſenters, as *for their meer Sakes to Unchurch all the Proteſtant Churches in Europe, becauſe of the want of the Order of Biſhops among them.* And it's very likely, this Uncharitableneſs of the Church of *England*, againſt the Proteſtants abroad (and particularly of the French Church, whereof *Doctor du Moulin* was a Member) might animate the Angry Old Man (as our Author calls him) a little beyond his Deſign, and beyond Reaſon and Decency too. So that Dr. *du Moulin* and our Author may even forget one another, ſince they are equally in the wrong to one anothers Party.

The Author Raves, when he tells us the Reaſon why People are diſpleaſed with his *Glouceſter* Addreſs, is *becauſe it's in Favour of Men that are Biſhops, and for their being ſo.* This is a rediculous and malicious Reflection; there is no body but has a great Veneration for the Order, and for a great many Learned, Pious and Worthy Perſons that compoſe it: But indeed our Author will have much to do to reconcile the Generality of Mankind (at leaſt Proteſtants) to the Conduct of the *Suſpended Biſhops.* It's not becauſe they were Biſhops, that this Addreſs in their Favours was generally condemned, but it was becauſe they by their Stiffneſs have weakened the Hands of the reſt of their *Order* and *Communion*, and as much as in them lay, caſt Duſt upon a *Revolution* that retriv'd our *Religion* from *Ruine*, by their not acknowledging it as ſuch.

In the next *Apology* this Gentleman makes for theſe *Fathers*, it could be wiſh'd in his Panagyricks upon our Holy Primate, he would uſe a word leſs *Monkiſh* than that of *Seraphick Auſterities.* If one who knew not the Zeal of that Reverend Perſon to the Proteſtant Religion, were reading this Article of his *Encomium*, he would be inclinable to think the Perſon the Author ſpeaks of were a Popiſh Biſhop rather than a Proteſtant one. We put no Value upon that the Romiſh Church calls by the Name

Name of *Auſterities*, which we know they do by *way of Pennance and to gain Merit*; and this thought we know to be infinitely far from this Pious Prelate. It could likewiſe be wiſh'd, that in his Praiſes of his own *Dioceſan*, he abſtain from ſuch Romantick or Martial Epithets and Expreſſions as theſe of *Glorious Exploits*, &c. They belong to *the Sons of* Mars, and not to the *Apoſtles of Peace*, and that Reverend Perſon owes him no thanks for his pains.

But I would fain know to what uſe ſerves the reaping up the Faults or Miſtakes of others in the laſt Reign? Does the Gentleman think, that becauſe others committed unwarrantable Actions then, that it juſtifies his and his Colleagues Follies and Faults now? No ſure: It was never thought a good Vindication of one Man, to accuſe another of the like Guilt. And this muſt be ſaid in Favour of thoſe that in the laſt Reign were for an *equivalent*, as he tells us Page 17. They were to be pitied as well as condemn'd, in going any length to ſatisfie a Prince, that (whatever was his real Deſigns in granting them a Toleration) yet they were oblig'd to him in the mean time for a Deliverance from the Clutches of a Party of Men *that had made them the Butt of their Anger for a great many years together.* We know it's ſomewhat Natural for Men to wiſh an Out-gate from Trouble and Perſecution, even at any Rate; but much more when they have a Door

Door open for it, upon no other Condition, but that of giving Thanks for the Favour received: And I believe this was the Diſſenters Caſe in King *James*'s Reign, whatever other unwarrantable things they might after be tempted to, in order to free them from coming under the Clutches of their Enemies a ſecond time. And this colour on the Diſſenters Actions will be the rather believed, when coming from one that is of another Communion.

It's one of the ſtrangeſt things in the World, to hear a Man that Vomits forth ſuch Scurrilous Reflections upon the Diſſenters in general, ſpeak ſo favourably of *Calvin*, as to call him *The Sweet and Angelick Spirit of* Calvin: If Dr. *Heylin* and ſome of the Stamp were alive, it were a Ground of irreconcilable Quarrel with our Author. But I confeſs it's ordinary for Men of ſo Hot Brains as our Author, to be inconſiſtent with themſelves, and therefore we'll let this kind Expreſſion of *Calvin* paſs, tho never ſo much out of purpoſe.

What a malicious ill-natur'd Reflection is that Page 18. of the Diſſenters, their being willing to have ſeen *the Abomination of a Curs'd* Ælia *ſet up over the Archbiſhops Gate, and Nuncio's Apoſtolick Whipping Hereſie out of our Proteſtant Chappels.* I believe there are few but ſuch as our Author, who have ſo very ill thoughts of that People; and let them be never ſo great Enemies to the Church of

England,

Eagland, it's certain they are no leſs to the Church of *Rome*; and the *Roman* Church thinks ſo themſelves.

In the end of this Pamphlet this *Great Champion* comes to raiſe up a Pillar that has been lying equal with the Ground for a conſiderable time, and to ſhew his Skill, he falls upon the Defence of a Tenent that has been ſufficiently laugh'd out of Doors long e're now. What rediculous Stuff have we been vex'd with, in the laſt two Reigns, about *Paſſive Obedience*; and we thought the Affair was over, but this Learned Author will needs once more rouze it up out of his Grave. Let the Gentleman play the Fool as much as he will about this Old Tool of *Paſſive Obedience*, as all he ſays or can ſay for it, has been a Thouſand times exploded by better Pens; I am not reſolved to ſay over again things that have been already convincingly ſaid againſt it. And I muſt ſay, we have reaſon to be ſatisfied of ſome Peoples being fond of this Principle, if ſo be *they look upon it as a binding one under the Preſent Government.*

Our Author needs not terrifie us with the Bugbear *of the Suſpended Biſhops having many Friends*, Page 20. and of *their not incouraging them to Riſe in Arms on their account.* There is no body I hope much afraid of theſe *their many Friends*, and there are few that dread they may *Diſturb the Security of the Nation*, as he Inſinuates. But our Author muſt forgive me to tell him, If *theſe many Friends* ſhould Riſe in Arms,

Arms, yea, *tho the Biſhops ſhould blow the Trumpet for ſuch an Alarm* (as he words it) perhaps it were nothing the worſe for us, for a Quaſh'd Rebellion Settles the Throne the Stronger. The next time our *Author* troubles us with an *Apology* for the *Suſpended Biſhops*, he would do well to leave out ſuch Bragging Threats as theſe, for he mightily Abuſes thereby the Cauſe he Eſpouſes, and certainly the *Suſpended Biſhops* will diſown all ſuch rediculous and irritating Expreſſions, if they were put to it.

He comes Dictator like, to dictate to His Majeſty *How much Honour he would gain by this one Act of Piety, in reinſtating the Suſpended Biſhops in their former Capacities, and that it would be as much as that he gain'd by his Atchievements of his Arms when he paſſed the* Boyne. I believe the *Author* is in one of the Railing Fits we read of, wherein Men imagine themſelves Kings, or a Stage above them; he is ſo free with one in that high Elevation. Pray how comes he to know better than the King himſelf, which is the propereſt way to gain Honor? A Prince that has in all the great Actions of his Life been in queſt of it, ſhould, methinks, know at leaſt as well the Paths of Honor, as a little private Gentleman in the Country, or a few *Curates* or *Parſons* whoſe Brat he has Father'd. It would indeed be a Metaphyſick kind of Honor, *to reinſtate Men in a Capacity* the Parliament has Incapacitated them for, eſpecially when they will

will not ſo much as give the leaſt Aſſurance of their owning the Government that's deſir'd to ſhew them ſuch a Favour, and to break a *Solemn Sanction* for their Sakes. But when our *Author* ſpeaks of *the reinſtating the Suſpended Biſhops, its being an Act of Piety*, I cannot but laugh at the Poor Notions of ſuch Bigotted Creatures as he. I would fain know where this Act of Piety lyes; and if it be *an Act of Piety*, it muſt be a Duty, and then inſtead of Petitioning the King to do it, they ſhould have ſent in ſome of their Diſſenting Clergy (I mean Diſſenting from the Preſent Settlement, not the Church) to let His Majeſty ſee the great Hazard of omitting ſuch a neceſſary and binding Duty. What narrow and rediculous Notions have ſome People of *Acts of Piety*; ſure it's in their opinion another *great Act of the ſame Nature*, for our *Author* to come the length of *Lambeth* from his Cell in *Glouceſterſhire*, meerly to ſeek the Fatherly Bleſſing of the Holy Bleſſed, *&c.* Primate (as he calls him) as being of a greater Value than thoſe of others that have taken the Oaths, and concur'd with the Preſent Settlement.

Our *Author's* mentioning *the Honour His Majeſty acquir'd in paſſing the* Boyne, puts me in mind of the great Expectations we were in at that time, *of the Efficacy this Succeſs of the Kings might have had upon the Conſciences of our Suſpended Clergy:* For

we were of Opinion that it might have prov'd a *Convincing Argument* to remove the Scruples that could not be overcome at any time before. But we are miſtaken for once, tho we have yet ſome weak Glimpſe of Hopes, *That the Subduing of* Limerick, *and the reſt of* Ireland *beyond the* Channon, *may help to open ſome Peoples Eyes once for all.* Who knows but the *Sees* of the *Suſpended Biſhops* may be left vacant till that time, and then they may be reinſtated in them, without the Neceſſity of an Addreſs from our *Glouceſter* Grand-Jury, or an *Apology* from our *Author.*

But Alas! we have miſtaken mightily our *Author* and his *Partners* in this Addreſs, we thought they had been Men a little out of the Road of the World, and through their Confinement to the Country, little acquainted with what paſſed on the publick Theatre; which we deem'd was the reaſon of their venturing upon ſuch a rediculous Addreſs. No, the Gentlemen are extraordinarily acquainted at *Rome*, and they are intimately converſant in the *Popes Pallaces, and in the Colledge of Cardinals:* For it's there he finds *the News of the Biſhops Suſpenſion was joyfully received:* Yea, they have Advice thence, *That the General of the Jeſuits receiv'd the Expreſs with Triumph and ſurprizing Pleaſure.* The Truth is, one would be almoſt ready to think, our *Glouceſter* Grand-Jury had kept

Correſ-

Correſpondence with *Rome*, and with no leſs than *The Pope, the Colledge of Cardinals, and the General of the Jeſuits*; yea, that they had ſent this *Expreſs* our *Author* mentions. But really I am willing to acquit the Honeſt Gentlemen of any ſuch Correſpondence, and I believe their Acquaintance at *Rome* but ſmall, they talk ſo rediculouſly of things there. It's true, if any body has been at the pains to talk of the *Suſpended Biſhops* at *Rome*, they might indeed Laugh at the Meaſures of ſome Men, *who made a great Noiſe once for the Liberty and Religion of their Country, and when it came to be vindicated in a publick Settlement, turn'd about they neither know well whither nor wherefore.* I am of the Opinion, we here at *London* would laugh heartily at the Folly of any of the Cardinals at *Rome*, that ſhould not concur heartily with any thing that might confirm or eſtabliſh their own Order and Church, but ſhould ſtand out againſt it, without telling the World wherefore: And therefore we muſt upon the like Score, even allow them to laugh at ſome of us here in *England*. But at *Rome* there will be more laughing at ſome People I have Characteriz'd, than at the reſt of *England*, for their Meaſures towards them. The *Italians* are generally wiſer, than to laugh at what they would do themſelves, if they were in the ſame Caſe. And if our *Author* be ſo well acquainted there,

there, pray let him acquaint us, where in all that Country he has met with any of the Clergy enjoying their Offices and Benefices, without acknowledging the Government where they lye.

He Summs up his Pamphlet with a New Rapsody of ill Words and hot Calumnies, against the Dissenters and all them that have condemn'd the *Glouceſter* Addreſs, for he puts them two always in one bottom. The Truth is, I am wearied with this Stuff, and muſt even leave the Gentleman to fetch his Breath a little, after ſo violent a Vomit; leaſt by ſtirring up this envenom'd Matter, I make my ſelf Sick as well as he. But if any of the Diſſenters be at pains to throw away as much time as to anſwer ſuch Silly Accuſations, they may for me, for I am neither concern'd, nor have time to do it.

F I N I S.